THE Restitution of King *Nabuchadnezzer.*

DAN. 4.
Verses. 31. 32. 33. 34.

By Henrie Smith.

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31 And at the end of those daies, I Nabuchadnezzer lift vp mine eyes to heauen, and my vnderstanding was restored to me, and I gaue thankes to the most high, & I praised & honored him that liueth for euer, whose power is an euerlasting power, and his kingdome is from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing, & according to his will he worketh in the army of heauen, & in the inhabitance of the earth, & none can stay his hand, nor say vnto him, what dost thou?

33 At the same time was my vnderstanding restored to me, & I returned to the honor of my kingdom, my glory, & my beautie was restored to

me, and my counsellers and my princes sought vnto mee, and I was established in my kingdome, and my glorie was augmented towards me.

34 *Now therefore I* Nabuchadnezzer, *praise, and extoll, and magnifie the king of heauen, whose workes are all truth, and his waies iudgement, and those that walke in pride, hee is able to abase.*

NOw we are come to his restitution. First *Nabuchadnezzer* was humbled, as God humbleth his enemies; now hee is humbled, as God humbleth his children: that although hee hath more honour than he had before, yet hee is not proude of it, as hee

hee was, but crieth with the Prophet, *Not vnto me Lord, not vnto me, but vnto thy name giue the honour.* So he which saide, not onely in heart, but almost with his mouth too, *There is no God*, now with heart and mouth honoreth none but God. His pride, and fall, Daniel declareth: when he came to his restitution, he makes *Nabuchadnezzer* to speake himselfe, and giue thankes in his owne person, like a witnesse brought in to testifie the truth of this wonderfull storie. Psal. 113. 1. Psal. 14. 1.

When the Prophet had shewed how the king vaunted, & how he was debased for it, presently after he had spoken, he calles in as it were the king himselfe to witnesse his report, and declareth how hee was raised again, like a man, which

hauing receiued grace of a Prince or great personage, is brought in before him, to giue thanks for his fauour receiued, and then hee is dismissed.

In these verses two things shew themselues at first view; *Nabuchadnezzers* restitution, and his thankefulnes. In his restitution, first hee sheweth the time when he was restored in these words: *At the ende of those daies.* Then he sheweth the manner how hee was restored, in these words: *I* Nabuchadnezzer, *lift vp mine eies to heauen, & mine vnderstanding was restored vnto me, and my Councellors sought vnto me, & my glory was augmented more then it was.* In his thankfulnes, first hee extolleth gods power, in setting him vp & pulling him downe, and raising

him

him againe: then he commendeth Gods truth and iuſtice, which deſerues to bee praiſed for his iudgement as much as his mercy, as if he reioiced that God made him like a beaſt, that he may die like a man, *at the end of theſe daies*. As the time of his pride was noted, when hee walked in his pallace, to ſhew how pride growes out of buildinges, & wealth, and apparell, & ſuch roots; ſo hee noted the time of his fall, when the wordes were in his mouth, to ſhewe that he was puniſhed for his pride and arrogancie, that he might know where to begin his conuerſion, and abate his pride; and when hee had taken away the cauſe, then God would take away the puniſhment: ſo likewiſe hee noteth the time of his

his restitution, *At the ende of those daies*: That is, after seauen yeares were expired, to shewe how long the sickenesse of pride is in curing, and to shew how euerie thing was fulfilled, as it was prophesied, euen vnto the point of time: for it was tolde him by Daniel, and by his dreame, that hee should bee like a beast seuen yeares. Therefore *Nabuchadnezzer* is prompt, as it were, to confesse the truth, and sayth as the Prophet saith, *At the end of those daies*: that is, at the ende of seuen yeres, I was restored againe to my vnderstanding and honor, as Daniel foretold me.

Yet another note is set vppon this, least wee should thinke, that God regarded onely the season, and thinke seuen yeares punish-

ment

ment inough for such a sinner: he saith not barely that his vnderstanding and honour were restored to him, when seuen yeares were ended, but that they were restored vnto him, when hee began to lifte vp his eyes vnto heauen, to shewe that his blessing came from aboue, and that hee which had humbled him, had restored him againe: as if he would say vnto all that are cast downe with sicknesses, or pouertie, or infamie, or any trouble in bodie or minde: he which hath humbled you, will raise you, as he hath done me, but you must looke vp to heauen, & lift vp your hearts vnto him, and then your vnderstanding, and comfort, and peace, and health, and wealth, and libertie, and good name and all, shall returne

Iob.42.12. turne vnto you againe, like Iobs sheepe, and cammels, and oxen, a greater number then he had before, as al the blessings of God returned to *Nabuchadnezzer*, when he looked vp to heauen: so they shal come backe like a riuer vpon you, when your eies can go by these vanities, and looke vpon him which looks vppon you, or els seuen and seuen yeares shal passe ouer you, & you shal be neuer the better, but worse and worse, like Saule, which was 1.Sam.31.4 vexed more and more, till hee had killed himselfe. Therefore as the Iewes looked vp to the brasen ser- Num.21.8. pent, which was a figure of Iesus Christ, when they would bee healed: so all which would recouer that they haue lost, or obtayne that which they want, *Nabuchad-*

nezzer

…er doth teach them heere to …e vp their eyes to heauen, from …ence, saith Christ, commeth e… …e blessing of man.

…*the end of those daies*, I Nabu… …nezzer *lifte vp mine eyes to hea…* Like a man which is wakened …of a long traunce, nowe he be… …to stirre, and lifte vp his eyes. …hen the heart is lifte vp, it will …e vp the eyes, and the handes, …the voice and all, to heauen. …which neuer looked vp to hea… …, so long as his comfort was …n the earth, nowe his minde is …nged, his lookes, and gestures, …speeches, and all are chaun… …with it, as though God …uld shewe a visible difference …weene the spirituall and the …all, euen in their gate, and

lookes

lookes, and gestures, as there is betweene a childe and an olde man. The spirituall minds are heauenly minds, and looke vp, because their ioy is aboue. The carnall minds are beastly minds, & looke downe like beastes, because their treasure is beneath. As the serpent groueth vpon the ground, so doth the serpents seede, and hath not so much as the countenance of grace. Therefore by lifting vp his eyes to heauen, is signified, that the time was come which the Lorde had sent downe that hee should bee like a beast, vntill hee had well learned that lesson: That the most high beareth rule ouer the kingdoms of men, and giueth it to whomsoeuer he will.

Gen. 3. 14.

Therfore *Nabuchadnezzar* doth shew

ew that hee had learned this leſ-
on: for hee looked not vp to hea-
en, to beholde the ſunne, or the
oone, or the ſtarres, like an Aſtro-
omer: but thinking how he had
t himſelfe againſt heauen, from
hence came all his honour, in a
odly ſhame and holie anger to-
ards himſelfe, he turnes his face
om earth to heauen, to magnifie
im that had humbled him ſo, that
ontemned him, that aduaunced
im ſo.

Now hee talkes no more of his
allace, nor his power, nor his ma-
ſtie, though it bee greater then it
as: but he lookes aboue his own
allace, vp to another pallace, from
hence that terrible voice came
downe vnto him, *Thy kingdome is*
departed from thee: which expreſ-
ſeth

seth his contrite heart, and wounded spirit, how many passions barled within, as if hee should chide himselfe, and say, O vnthankfull man, my power descended from aboue, and I euer looked vpon the earth, mine honour came down from heauen, and I neuer lifte vp mine eies before. Goe vp my eies, and my heart, and my voice, and mine hands, how long wilye pore vpon the earth, like a beast? so he lifted vp his eyes vnto heauen. After he had lift vp his eies, he beginneth to pray, and gaue praise and thanks vnto God: which shewed that hee did not onely lift vp his eyes, but his heart too. For vnles wee can say with Dauid, *I lifte vp mine heart*, it is in vaine to lifte vp handes, or eyes, or voice, as the hypocrites

Psal. 25. 1.

[illegible] do, because he that is a spi-
rit, requireth the spirite. Therefore Iohn.4.24.
Mary saith, *Mine heart doth magnifie
the Lord*. As for the infidels & ido-
laters, they haue no heart seruice;
but their religion is like an occu-
pation which is done with the bo-
die: for when we read of the sacri-
fice or praiers of Idolaters, we doe
not finde that they lifte vp their
harts to their idols, but their hands
or eies, or voice, as the Baalites ro- 1.King.18.
ared to Baal; as the marriners cried 28.
to their sea gods; as the Ephesians Ionas.1.5.
shouted to Diana; but the lifting Act.19.28.
vp of the heart, the hartie seruice is
always appropriate to God, which
saith, *My son giue me thy hart*. There- Prou.23.26
fore *Nabuchad*. lifted vp his hart to
God, shewing that he had learned
the lesson God gaue him 7. yeares

to studie, that the most high bea-
reth rule ouer the kingdomes of
men. Now God thinkes the time
long enough, and as hee reformed
the ground after the floud, with
fruites, and hearbes, and flowers a-
gaine: so he reformed Nabuchad-
nezzer with vnderstanding, and
beautie, and honor againe, as if he
Gen. 8. 21. repented himselfe and saide, I will
drowne the earth no more, I will
change *Nabuchadnezzer* no more:
now he knoweth there is a king a-
boue him, he shal be a king againe:
now he seekes my honour, I will
giue him honour: now he magni-
fieth him, that debased him, I will
returne to exalt him. So the voyce
which thundred from heuen, *Thy
kingdom is departed from thee*, sounds
againe; Thy kingdome is retur-

ned to thee. For it was not tolde him, that hee ſhould be like a beaſt vntill he died, but vntill he knewe *That the moſt high beareth rule ouer the kingdomes of men*. Therefore when he knew this, nothing could ſtay him from his kingdome, no more then they could ſtay him in his kingdome before.

Thus the diſpleaſure of God is but an *Interim*, vntill wee knowe ſome thing that we ſhould know, and then Nabuchadnezzer ſhall be king againe, then the ſicke man ſhall be hole againe, then the bond man ſhall be free againe: his mercies are called *Euerlaſting*, becauſe they indure for euer, but his anger is compared to the cloudes, becauſe it laſteth but a ſeaſon: whom he loueth, hee loueth to the ende,

but whom he ſcourgeth, he ſcourgeth till they repent, as Ezechias was ſicke vntil he wept, *Nabuchadnezzer* was baniſhed but till he repented. Nowe the firſt cure of this kings reſtitution, was of his mind. *Mine vnderſtanding*, ſaith hee, *was reſtored vnto mee*, which hee repeateth againe in the 33 verſe: *Mine vnderſtanding was reſtored vnto me*, to ſhewe what an ineſtimable gift our vnderſtanding and reaſon is, whereby we differ from beaſts, for which we cannot bee thankfull enough. Therefore he recordes it twiſe, as though his hart did flowe with gladnes, and his toong could not chuſe but ſpeake often of it: as a man thinketh and ſpeaketh of that which hee loueth, *Mine vnderſtanding was reſtored vnto mee*:

that

that which was first taken awaye, came first againe, which so soone as it was gone, hee was counted a man no more, but a beast, as Dauid saith, Like horse and mule, which haue no vnderstanding, accounting them which are voide of vnderstanding, no better then a horse or mule. Psal. 23. 9.

Therefore they which haue left their vnderstãding at the Tauerns, as many here haue done somtime and they which vnderstand not yet what is the booke of God, are but horse and mule, though they beare the visors of men. After hee had saide, *Mine vnderstanding was restored vnto me*, hee annexeth also, *Mine honour was restored vnto mee*, and so hee grewe to bee a king agayne. As hee was wont to put on

one robe after another when hee was king: so when God would make him king againe, first he put vpon him the robe of vnderstanding, as it were the foundation of a king: like the princely spirit which
1. Sam. 10. 9 came vppon Saule, and when hee had a princely heart, then God gaue him a princely power, and proclaimed like a voice from heauen, Nabuchadnezzer king of Babel. So gloriously hee rose againe like the sunne, with a triumph of his restitution, and welcome of his subiects: like the shout that went
1. Kin. 1. 34 before king Salomon, *God saue king Salomon*. It doth not appeare, that his nobles and subiects were conuerted like himself, to receiue him to his kingdome againe, because hee repented, or because it was

Gods

1. Kin. 1

a king: for who would suffer a beast to rule ouer them, vnles they were beastes themselues. We will not haue this man to rule ouer vs, say the Iewes) such stomackes are in men, that they will hardly abide any man to rule ouer them. Therefore it is straunge that these men should receiue one that had bene seuen yeares a beast: it is euen as if one should lie seuen yeres in the graue, and after come againe to challenge his goodes, and lands, & house, and monie, from them that haue taken possession, and count it their owne: hee should haue a colde suite of it I thinke, vnlesse it were some fewe that loued him in his life, he might goe againe to his graue, for a house to dwell in. So no body looketh nowe for Nabu-

1. Kin. 1

chadnezzer to come out of the wildernesse; hee was the vnlikest man in the world to bee king after such a change. But see what God can do, though all be against it, he which made a king like a beast, raised a king of a beast. *Mine vnderstanding* (saith Nabuchadnezzer) *was restored vnto me*, and more then that, *Mine honour was restored vnto me*, and more then that, *I was established in mine honour*: & more then then that, mine honour was augmented more then it was, when I was so proude of it. As God turned his hart so he turned the harts of his nobles & people, that they reuerenced him for their king again, & reuerenced him, for all his former disgrace, for which they contemnd him before as a beast there a

wise man may stand and wonder,
2.King. 11. like Elizeus, when his maister was
11. 12 rapt to heauen: for as though a
snuffe had beene taken from the
ground, and sette vp againe in the
candlesticke, and shined brighter
then it did before: so the king was
raised from the dust, and set in the
throne: euen nowe no man eared
for him, and nowe no man dust
displease him: then was fulfilled
that which Salomon saith; *When*
Prou. 16. 7. *the waies of a man please the Lorde, he*
wil make al his waies at peace with him:
so when Nabuchadnezzer plea-
sed the Lord, God gaue him grace
with men, and his glorie was aug-
mented: *My glorie* (saith Nabu-
chadnezzer) *was augmented to me*:
that is, hee receiued not onely his
kingdome, and power, and honor

 againe,

gaine, but hee receiued vsurie of them for his seeuen yeares banishment: they haue beene put out seuen yeares to the banke for him, to receiue more when he came againe. So when he sought his own honour, honour departed from him, his pallace could not holde it, his treasures could not redeem it, his guarde could not stay it, but pride chased it away, whilest he followed after it: but when he sought Gods honor, & cared not for his owne, then his honour was increased, according to that, *I will honour him, which honoureth mee.* What incouragement is this for all Nabuchadnezzers to seeke the honor of God, seeing hee hath so linked his honour with their honour, that they cannot seeke Gods honour,

but

but they shall find their owne ho-
nour. Therefore what would Na-
buchadnezzer saye to our Nabu-
chadnezzers, who think it against
their honours, if they should seeke
Christs honor, and that if his king-
dome went vp, their kingdome
should go down: like Herod, who
thought hee could not bee king, if
Christ should raigne, and the Pha-
risies, which thought they should
be despised, if Christ were regar-
ded. If Nabuchadnezzers honour
came to him, for the honor which
hee gaue to God, how long will
their honor last, which eat & drink
giue & take, bid and forbid, set vp,
and pul downe, fauor, and wrong,
and do all they do, to honor them-
selues, as Nabuchadnezzer built
Babel? vntill that voice thunder
from

from heauen; *Thy kingdom is depar-*
ted from thee; thy office is departed
from thee, thy life is departed from
thee. Some haue exalted themselues
like *Nabuchadnezzer*, & are not fal-
len yet: some mounted vp, and are
falne already. Some are fallen low-
er & lower like Babylon, but they
are not yet at the ground. They
haue ruled like beasts, longer then
hee, & yet looke not vp to heauen,
that they may be chaunged. Thus
Nabuchadnezzer is welcome to his
throne again. Now he hath recey-
ued grace, let vs examin his thank-
fulnes. If you mark euery thing in
his order, you shal see a maruelous
consequence obserued both in his
fal, & restitution. When he looked
on his pallace, hee waxed proud;
when he waxed proud, then God
threat-

threatned him; when he was threatened, then God banished him; when he was banished, then he lift vp his eyes to heauen; when hee lift vp his eyes to heauen, then his vnderstanding came vnto him, then he gaue thanks to God, shewing vs the vse of our vnderstanding, why God hath giuen reason vnto man: *videlicet*, to serue him and praise him vpon earth: as Nabuchadnezzer worshipped God so soone as hee came to his vnderstanding: so, so soone as we come to yeares of discretion, and begin to vnderstand, wee should begin a new life, and serue him whome all creatures doe serue with vs, or else our vnderstanding is vaine, & we are like beastes still. For by this Nabuchadnezzer shewes, that he had

vnderstanding, and was like a
man, because hee gaue praise vnto
God, and was mooued in heart to
worship him which made him, ac-
cording to that definition which
Dauid maketh of vnderstanding. Psa. 111. 10
They which obserue them, haue a good vnderstanding. They which ob-
serue the commandements, haue
good vnderstanding, not they
which speake of the commaunde-
ments, nor they which write of
the commandements, nor they
which preach of the commaunde-
ments, but they which keepe the
commaundements, haue a good
vnderstanding, the rest haue a false
vnderstanding, a vaine vnderstan-
ding, an vnderstanding like the
Scribes and Pharisies, which was
enough to condemne them, but
not

not to saue them. By this euery man should trie his wisedom: so soone as vnderstanding commeth to him, as it came to Nebuchadnezzer, it will extort prayer, obedience from him, whether he will or no.

Therefore our Nabuchadnezzers are beastes still, for this is no part of their vnderstanding, but hee which can goe beyond all shifts and policies is counted the wisest man in Court or Citie. Oh if Nabuchadnezzer had liued in our country, what a Monarch might he bee, to what honour and wealth and power, might he haue risen in a short time, whether he had beene a Lawyer, or a Courtier, or a Prelate. Methinkes I see how many fingers would point

him

in the ſtreets, as they do at his
es, and ſay; there goes a deepe
low, he hath more wit in his lit-
finger, then the reſt hath in the
ole body: but we ſpeake to the
llie, which hath no eares.

Now let vs ſee the partes of this
gs confeſſion, that wee may ſee
w his thankfulnes did anſwere
his ſinne, before he had robbed
od of his honor. Now as thogh
came to make reſtitution, hee
ngeth praiſe, and thanks, & glo-
in his mouth: firſt he aduaun-
h Gods power, and ſaith, *That*
kingdome is an euerlaſting king-
: vnder which words he con-
eth, that God was aboue him,
auſe his kingdome was not an
rlaſting kingdome, but a mo-
entary kingdome: like a ſparke,

C which

which riseth from the fire, and fal-
leth to the fire againe: therefore he
sheweth, what a foole hee was to
vaunt of his kingdome, as though
it were like Gods kingdom, which
lasteth for euer: Secondly he mag-
nifieth the power of God, & saith,
That God doth what he listeth, in
heauen and in earth, and nothing
can hinder him, nor say vnto him,
What dooest thou? Vnder which
words hee confesseth againe, that
God was aboue him, because he
could not raigne as hee listed, but
when he thought to liue at his plea-
sure, then he was thrust out of the
dores, and God said not vnto him,
What dooest thou? but, *Thy kingdom*
is departed from thee. Therefore he
sheweth, what a foole hee was to
vaunt of his power, as though

had bene like Gods power, which could not bee checked. Thirdly, hee commendeth the iustice of God, and sayth, That his works were all truth, and his wayes were all iudgement. Vnder the which wordes Nabuchadnezzer confesseth agayne, that God was aboue him: for his wayes were all errours, and his workes were all sinnes, as the ende proued. Therefore hee sheweth, what a foole hee was to vaunt of his works, as though they had beene like Gods workes, which cannot bee blamed. Therefore he concludes: *I Nabuchadnezzer praise, and extoll, and magnifie the King of heauen.* When hee lighted on the right string, marke how he harps vpon it, and doubles & trebles it, like a bond, which ratified

with many words of like sence, so he ratifieth his bond to God, with many wordes of like meaning: *will praise, & extoll, and magnifie the king of heaven*, as though he would praise and more then praise him: So they which loue from the hart & repent from the bottome, praise and praise, pray and pray, giue and giue, serue and serue, that is, when they haue serued him, they are redie to serue him againe.

Heere is a glasse for all the children of pride. First looke vpon *Nabuchadnezzer*, yee which are great men like *Nabuchadnezzer*, for thus will God make his examples of great men, because they should be examples to others. Many wicked men died in Iurie, & scarse a man was by to see the end: but Herod

was

s striken before the people, that
might see, because he was a wic-
d king. There were many in Ba-
las proud as Nabuchadnezzer,
t none but Nabuchadnezzer
s made like a beast, because hee
s a proude king: so God doth
make sinnes in those that beare
s owne person. As princes vse to
cke out the principall and chiefe
the rebellion, to make them ex-
mples of terror, which were ring-
aders in the treason; so doth God
nd his shot against the Captains
his enemies: like the king of A-
m, which charged his souldiers,
at they should fight against none
t against Achab the king. For as
lomon saith: Strike the scorner, Prou. 19. 25
nd the rest will beware: so iustice
wed vppon a great man, doth

2. Chro. 18. 30.

terrifie manie. If we could see but one of the Nabuchadnezzers of our daies so disgraced, it would make all the rest better in their office, and thinke when they sitte in their maiesties, as Queene Hester did, that their power is giuen them to minister iustice, and not to doe wrong. Paule doth not wish vnto Agrippa more wealth, nor more honour, nor more friendes, but more religion, which is the greatest want of princes & magistrates. They sit in Gods chaire, saith Da-
Psal. 82. uid, and are called gods, but they are not like God, but like Mammon, except their names and their crownes. Peraduenture there is a Dauid, or a Salomon, or a Iosua, that is, a few that remember whose person they beare. The rest are like

Herod,

erod, and Saule, and Nabuchad-
ezzer, which knowe not from
om their kingdoms come. Na-
uchadnezzer buile for his honor,
d they build for their honors: he
thered for his welth, & they ga-
er for their welth: he sought his
asure, and they seeke after their
asures: he vaunted of his pow-
, and they vaunt of their power:
at did Nabuchadnezzer, that
ey doe not, but repent, which
y doe not. I cannot wish them
ttes to doe them good like Na-
uchadnezzer, because it is a que-
on whether they bee worse then
ells alredy, but if we could driue
em out of their pallace, to liue in
e wildernes, it were a good rid-
nnce, for there they should doe
o harme.

Thus

Thus you ſee why Nabuchadnezzer was made like a beaſt, that he may die like a man: for he could neuer learne from whom his kingdome came, or who gaue him his name, vnleſſe hee had bene ſeuen yeares a prentiſe vnto the croſſe. When hee perceiued who tooke his kingdome from him, then hee gaue his kingdome vnto him, and learned his thankfulnes in the wildernes.

When all the bleſſinges were gone which hee ſhould haue bene thankfull for, hee thought God was no bodie, vntill hee became like no bodie himſelfe: and then who but God, no power but of him, no honour but from him, his firſt honor came from God, as well as the laſt, but then hee was like a beaſt,

beast, which knew not his honour; like a babe, which knew not his father; like an Image, which knowes not his maker. But now hee knoweth from whome kingdoms come, and hath learned to say, Thy kingdome, as well as my kingdome: and is like the Elders in the Reuelation, which cast downe their crownes before the Lambe: such a scholemaister is affliction, to teach that which prophets & angels cannot teach. For the prophet and his dreame had told him as much before: yet hee could neuer say, The Lord hath giuen, before he saw the Lord had taken. They say, a friend is neuer knowne before he be lost: so when God fled, Nabuchadnezzer followed, but when God called, Nabuchadnezzer contemned

when

when he hath all things, hee is vn-
thankfull, and when hee hath no-
thing, he beginneth to bee thank-
full. So we must learne Gods loue,
out of Gods wrath; spell his good-
nes, out of his iustice. Therefore
wee preach iudgement to you, to
make you flie vnto mercie; we de-
nounce the lawe against you, to
make you hout the Gospell; Wee
shewe you hell, to make you seeke
heauen, because wee are all like
Pharaos sorcerers. Though we re-
ceiue neuer so much, yet we neuer
say, The finger of God hath done
this: therefore if we will not be in-
uited, it is good to bee compelled.
To conclude, he which made Na-
buchadnezzer a king, when he was
like a beast, is hee that maketh them
rich, which were poore, and het

which

which makes them free, that were bond, and hee which makes them beloued, that were hated, and hee which makes them wise, that were rude, and hee which makes them whole, that were sicke, they must stay a time; seuen daies, or seuen weeks, or seuen moneths, or seuen yeares, as Nabuchadnezzer did, when they are readie for it, it will come sodainly, as the Angels came to refresh Christ so soon as he was hungry: yet a little while, yet a little longer, comfort is on foote, and that God which is comming, will come, as the sun which was rising, is risen. For as *Nabuchadnezzer* sayd, *mine honor was restored to me*: so I am sure, many heere that haue beene afflicted maye saye, my right was restored vnto mee, my libertie

was

was restored to me, my goods were restored to mee, my health was restored to me in lesse time than Nabuchadnezzers honour was, and what then? I Nabuchadnezzer praise and extoll and magnifie the king of heauen. This is the conclusion of all Gods benefits. They which doe not praise, and extoll, and magnifie the king of heauen, are worse then Nabuchadnezzer. Therefore let all those which haue sayd in their heart like Nabuchadnezzer, Is not this the house which I haue built? Is not this the house which I haue purchased? Is not this the money which I haue gathered? Are not those the children which I haue begotten? Say now with *Nabuchadnezzer* for al, I praise and extoll and magnifie the King

of

of heauen, which can take all again as he did from Nabuchadnezzer.

Thus haue you seene pride and humilitie, one pulling Nabuchadnezzer out of his throne, the other lifting him vnto his throne, whereby they which stande, may take heed least they fall, and they which are fallen, may learne to rise againe.

FINIS.

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